



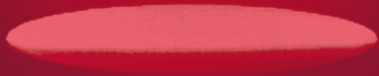
The Aspiration of Sukhavati

the Pure Realm
of Great Bliss

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OM AMIDEVA HRI!

Make this aspiration an unbroken commitment! I have composed it myself with sincerity; thinking that someone might benefit from it. If anybody should wish to copy it, please lend it out – nothing has greater benefit. There is no Dharma teaching more profound than this, it is the root of all Dharma. Do not treat it with indifference, but take up its practice. Since it is a teaching on sutra level, you may recite it without lung.

E MA HO!

In the direction of the setting sun,
beyond innumerable worlds, slightly
elevated,

is the land of the noble beings, the perfectly pure celestial realm Sukhavati.

It is not visible to ordinary eyesight, but is clearly visible to a mind endowed with pure vision.

In that realm resides the Bhagavan Jina Amitabha of ruby red colour in a dazzling brilliance.

He has all the 32 marks of superiority and the 80 perfections, the crest protrusion on his head and the wheels on his feet and all the rest.

He has a single face and two hands in contemplation mudra, holding an alms bowl,

and he is robed in the three Dharma
robes sitting cross-legged.

He is seated in vajra posture on a
1000-petalled lotus with a moon seat,
and behind his back is a bodhi tree.
By his compassionate eyes he beholds
me from afar.

On his right is the bodhisattva
Avalokiteshvara, of white colour,
holding in his left hand a white
lotus;
and on his left is the bodhisattva
Vajrapani, of blue colour,
holding in his left hand a vajra marked
lotus;
and both have their right hands
extended towards me in refuge
bestowing mudra.

These three chief deities appear in splendour like Sumeru, towering, immovable and indestructible.

Surrounding them are millions and billions of bodhisattva mendicants, all of golden complexion, adorned by the marks and perfections, and robed in the three Dharma robes of bright yellow colour.

Since they do not discriminate between devotion from near and from afar, I prostrate devotedly by my three gates right here.

As I recognize the Dharmakaya
Amitabha as lineage Buddha,
from his right hand radiates light
becoming his emanation
Avalokiteshvara,

and further becoming a billion
secondary Avalokiteshvara emanations;
from his left hand radiates light
becoming his emanation Tara
and further becoming a thousand
million secondary Tara emanations;
and from his heart radiates light
becoming his emanation
Padmasambhava
and further becoming a thousand
million secondary Padmasambhava
emanations.

I prostrate to the Dharmakaya
Amitabha.

During the six periods of day and night
his Buddha eye continuously beholds
all beings with affection.

He always knows whatever thoughts
arise in the mind of every single
sentient being,
and he always hears distinctly and
without confusion whatever words
are spoken by every single sentient
being.

I prostrate to the All-knowing
Amitabha.

It is declared that anyone who offers this
aspiration with faith,
except one who has committed the five
inexpiable Dharma abandonments,
will by offering this aspiration to be
reborn in Sukhavati be drawn
towards that realm when they enter
the bardo.

I prostrate to the Guide Amitabha.
It is declared that Amitabha's vitality
will remain for countless aeons
without passing beyond suffering,
and just now appears openly; and
anyone who supplicates with single
pointed devotion
will obtain power over life except for
already ripened tendencies, and the
ability to live for a hundred years,
and he will be protected against all
untimely death.

I prostrate to the Protector Amitayus.

It is declared that even if one could fill
a billion worlds countless myriads of
times with jewels and give them as
gifts,

hearing but once the name of Amitabha
and Sukhavati and joining the palms
in faith would have greater merit.
Therefore I prostrate devotedly to
Amitabha.

Whoever on hearing the name of
Amitabha develops uncontrived
devotion
from the depth of his heart and bones
just once,
he will never be repelled from the bodhi
path.

I prostrate to the Protector Amitabha.

Who even hears the name of Buddha
Amitabha
will always be born in a superior family
and endowed with pure morality until
that one's heart is awakened.

I prostrate to the Sugata Amitabha.

My body, my wealth, all roots of my
virtue, and all offerings I can
imagine,
of material wealth and mental
creation –
the eight auspicious objects, eight
auspicious signs, and seven royal
attributes,
the billion evolvments of Mount
Meru, the four continents and sun
and moon
as they appear in the primordial
creation of the billion
worlds,
all wealth of devas, nagas, and human
beings,
everything my mind holds onto –
this I offer to Amitabha.

In your compassion accept it for my
benefit.

All the non-virtuous deeds which have
been committed by myself and other
beings,

by all sentient beings headed by my
father and mother, from beginning-
less time until now –

killing, stealing, and impure conduct,
the three non-virtues of the body,
I now confess;

lying, slandering, rough speech, and
gossip, the four non-virtues of
speech, I now confess;

covetousness, malice, and holding wrong
view, the three non-virtues of mind,
I now confess.

Killing one's father, one's mother, one's teacher, or an arhat, and intending to cause harm to the body of a Jina, all accumulated tendencies towards these five inexpiable deeds I now confess.

Killing a monk or a nun, seducing a chaste woman, destroying a statue, a stupa, or a temple and so on, all faults pertaining to such almost inexpiable deeds I now confess.

Swearing by the refuge, the temple or the scriptures, and similar deeds, all accumulation of such bad tendencies towards Dharma abandonment I now confess.

Having heard about the benefit resulting from virtue and the suffering resulting from non-virtue,

and about being sentenced to the
suffering of the hells but believing
this to be without truth,
and having accumulated the bad
tendencies of the evil of the five inex-
piable deeds,
all such accumulation of bad tendencies
from which one cannot be liberated
I now confess.

Breaking the Vinaya code through the
four inexpiable deeds, or the thirteen
very bad transgressions,
or indulging in the five kinds of defile-
ment, or making mistakes
concerning the rules of Vinaya, all
this I now confess.

Falling into the four black activities, or
violating the five, the other five or
eight vows

and thus damaging the bodhisattva
discipline, all this I now confess.

Spoiling the fourteen root vows and
eight branch vows of the vajrayana
I now confess.

The vows I have failed to take and the
unvirtuous deeds I have committed,
my impure conduct, and my enjoy-
ment of wine and so on,
all the faults which cannot be clearly
described and all the faults
I cannot recognize as faults
I now confess.

Having taken refuge vows or empower-
ments without knowing how to
keep the commitment
precepts
and subsequently having fallen from
them, this I now confess.

As confession without repentance is
incomplete,
I now confess all my previous faults
from their depth – like having eaten
poison,
I confess with shame and fear and great
repentance.

As confession without taking further
commitment is incomplete,
I commit myself from now on to
abstain from killing and all such
unvirtuous deeds.

By the blessing of the Sugata Amitabha
and his heirs may I now be complete-
ly purified.

To develop heartfelt joy when one hears
about the virtuous deeds done by
others

and to abandon the non-virtue of
jealousy towards them is declared to
be a source of merit.

Therefore I rejoice in all virtue
performed by noble beings as well
as ordinary beings.

I rejoice in all the many deeds for the
benefit of sentient beings
performed out of the generation of the
highest bodhi mind.

I rejoice in the reversal of the ten
non-virtues into the ten virtues:
saving other's lives, giving in charity, and
keeping one's commitment,
speaking the truth, reconciling conflicts,
speaking gently and straight-
forwardly, speaking what is
meaningful,

having small desire, meditating on
loving kindness and compassion, and
practicing Dharma activity. In all
these virtues I rejoice.

I enjoin all accomplished Buddhas of all
the myriad worlds of the ten direc-
tions –
please turn without delay the wheel of
Dharma, extensively as well as expe-
diently,
and by your super-faculties please reveal
for all beings their purpose.

I supplicate all buddhas, bodhisattvas,
Dharma upholders, and spiritual
friends intending to pass beyond
suffering –
please do not pass beyond, but remain
in this world.

My virtue accumulated by this devotion
and all virtue of the three times I
dedicate to benefit sentient beings.

May all beings quickly obtain the
highest enlightenment, and may the
samsara of the three worlds be
churned from its depth.

May this virtue quickly ripen for me so
that the eighteen kinds of untimely
death may not affect me.

May I remain free from disease, and
may my body have the strength of an
adolescent.

May my splendour never be exhausted,
but remain as abundant as the river
Ganga in the rainy season.

May I perform the activities of the liber-
ating Dharma without being endan-
gered by hostile beings;

may all intentions I have in mind be
completely fulfilled in a Dharma
way;
may I accomplish great benefits for the
exposition of the Dharma and for all
beings;
may I accomplish the purpose of this
human existence.

The moment I and all who are attached
to me pass on from this life,
may the emanation Buddha Amitabha
surrounded by his mendicant sangha
appear openly before us.

Content with the joy of beholding him,
may we not experience the suffering
of death.

May the eight bodhisattva brothers mira-
culously appear in the sky before us.

And by their knowledge of the path to
Sukhavati may they guide us along
that path.

The suffering of the lower realms is
unbearable, and the happiness of
gods and men is impermanent.
May this cause fear to arise in me.
Samsara has endured from beginning-
less time until now.
May this cause sadness to arise in me.
Even transmigrating from human life
to human life, enjoying the best of
all births,
countless times one must undergo
birth, old age, and death.

This evil age is affected by impurities
and many obstacles.

The happiness and contentment of even
human beings and gods is like food
mixed with poison –

may I be without even the slightest
desire for this.

All relatives, food, wealth, and compan-
ions are illusory like a dream –

may I be without even the slightest
desire for this.

All countries, places, and homes are like
the lands and homes of a dream –
may I recognize their lack of reality.

To attain the pure realm of Sukhavati
from the inescapable ocean of
samsara

is like being liberated from a prison of
great evil –

may I not look back towards samsara.
To cut all snares of attachment is like a
vulture being liberated from a net –
may I thus fly away towards the western
sky.

Having travelled beyond innumerable
universes in an instant,

may I reach the realm of Sukhavati.

There may I openly behold the face of
Buddha Amitabha and may all my
veils be purified.

May I take the superior of the four
modes of birth,

the miraculous birth from the heart of
a lotus flower.

May I instantly obtain a perfect body
endowed with all marks and perfec-
tions.

For those who have doubt or hesitation
here in this life,
the flower will not open for five
hundred years and they will have to
remain within,
fully enjoying all bliss and contentment
and hearing his buddha speech,
but unable to behold his buddha face.
May I not develop this fault.
May my flower open instantly on my
birth,
and may I behold the face of Buddha
Amitabha.

By the power of my merit and magic
ability,
may offering clouds surpassing all imag-
ination emanate from my hands
as offerings to Buddha Amitabha and
his retinue.

At that moment, may the Tathagata
stretch out his right hand and touch
my head,
and bestow my enlightenment
prophecy.

By listening to his deep and extensive
Dharma teachings,
may my nature be ripened and liberated.
May Avalokiteshvara and Vajrapani, the
two principal bodhisattvas,
accept me into their blessing.

Each day, as innumerable buddhas and
bodhisattvas of the ten directions
approach the Buddha Amitabha to
make offerings and to behold his
realm,
may I through propitiation of all these
obtain their Dharma nectar.

By unhindered projection one can reach
the realms of Akanishta and Ratnakuta,
Karmaparipurana and Dhumatala –
may I every morning proceed to visit
these realms,
meet the Buddhas Akshobya and Ratnasambhava,
Amogasiddhi and Vairocana,
obtain empowerments and blessings,
take vows and make many offerings,
and then by the evening return without
effort or difficulty to Sukhavati.

May I proceed to Potala and Alakavati,
Camara and Orgyen,
the billion realms of the billion emanations
of Avalokiteshvara and Tara,
Vajrapani and Padmasambhava,

and meet them and make oceans of
offerings, obtain empowerments and
request profound teachings,
and quickly and without difficulty
return to my own place, Sukhavati.

With my super-vision may I clearly
behold those close friends and
students I have left behind,
grant them protection and blessings,
and lead them towards this realm at
the time of their death.

The duration of this whole fortunate
aeon is like a single day in Sukhavati,
and for innumerable aeons there is no
death.

May I enter this realm for all times.

From Buddha Maitreya until Buddha
Möpa,
when during this fortunate aeon the
Buddhas appear in this world,
may I miraculously proceed there, make
offerings and listen to their liberating
Dharma,
and then again without difficulty return
to Sukhavati.

All the qualities of the 81 buddha
realms of all the hundred thousand
million buddhas are joined in
Sukhavati –
thus it is unsurpassed, the most noble of
all celestial realms.
There the jewel ground is as smooth as
the palm of the hand, spacious and
radiant with beams of light.

When it is pressed down it gives way,
and when it is lifted up it rises.
May I be reborn in this lofty realm of
gentle happiness.

There wish-fulfilling trees abound, of
different precious materials,
with leaves of brocade and fruits of
jewel ornaments;
flocks of emanation birds are perched
on them, singing the teachings of
the deep and extensive Dharma.
May I be reborn in this realm of great
wonder.

There the rivers flow with perfumed
water having the eight qualities,
and the nectar water of the bathing
ponds have the same qualities.

The bathing stairs are tiled with the
seven precious stones,
and the waters abound with lotus
flowers yielding fragrant fruits.
The lotus blossoms radiate light beyond
all limits,
and each beam is on its point adorned
with an emanation buddha.
May I be reborn in this realm of the
greatest marvels.

There the eight unfavourable conditions
and the misery of the lower realms is
unheard of.

The three or five emotional poisons,
diseases, demons, enemies, paupers,
fight, and quarrel and so on,
all such suffering is unheard of. May I
be reborn in this realm of great bliss.

There are no sexes and nobody is born
from a womb – all are born out of a
lotus flower.

All have faultless bodies of golden
complexion adorned with the crown
protrusion and so on,
all the marks and perfections, and all
possess the five super-faculties and
five eyes.

May I be reborn in this realm of count-
less qualities.

There palaces made of various precious
materials arise by themselves;
all desirable enjoyments arise by the
thought power of the mind.

No exertion is necessary, all needs are
spontaneously fulfilled.

There is no distinction between “you”
and “me” because there is no selfish-
ness.

Whatever one wants arises on offering
clouds from the palm of one’s
hand.

All act according to the Dharma of the
highest Mahayana.

May I be reborn in this realm of all-
pervading joy and contentment.

There the fragrant breezes bring great
showers of flowers.

The trees and rivers and lotus flowers
all have surpassingly lovely shapes,
sounds, smells, tastes, and
touches.

Offering clouds with all sorts of enjoy-
ments continuously arise.

No women or men abide in that realm,
but there are abundant emanation
gods and goddesses.

These gods and goddesses of many
distinctions are continuously
presenting offerings.

By the wish to take rest, a jewel palace
arises.

By the wish to lay down, a jewel throne
with cushions and pillows of various
brocades appears.

By the wish to listen, the sound of the
birds and the wish-fulfilling trees and
the rivers all offer Dharma praises.

By the wish for silence, no sound is
heard.

The nectar pools and rivers become
warm or cold upon one's wish.

May I be reborn in this wish-fulfilling
realm.

In this realm the perfect Buddha
Amitabha will reside for countless
aeons without passing beyond
suffering.

When Amitabha has passed into
Nirvana, there will be an interme-
diate period of Dharma exposition
lasting as many aeons as there are sand-
grains in the river Ganga.

Eventually the Dharma will decline, but
then again arise when Avalokitesh-
vara attains enlightenment.

He will appear as the Buddha Özer
Künne Pagpa at the time of a king
named Paltseg.

During that time may I offer my atten-
dance and listen to the liberating
Dharma.

His lifespan will be one trillion and
sixty-six hundred thousand aeons.

During that time may I offer continuous service and propitiation and without failure uphold the liberating Dharma.

Then Avalokiteshvara will pass into Nirvana,
and during a period of six hundred million and further three billion aeons the Dharma will be exposed by Vajrapani.

During that time may I remain inseparable from Vajrapani.

Vajrapani will then appear as the Buddha Rabtu Tenpa at the time of a king named Yönten Norbu Tsegpa.

His lifespan will be of the same duration as the lifespan of Avalokiteshvara.

During that time may I offer continuous service and by my offerings be able to uphold the liberating Dharma.

Then may I instantly transfer my life to another pure realm to obtain the highest perfection of the buddha state.

Having achieved the perfect buddha state, may I like Amitayus be able to ripen and liberate all beings just by hearing my name.

May I be able to guide sentient beings by countless emanations – may I accomplish boundless benefits for living beings effortlessly and spontaneously.

O Amitabha, Dharmakaya of infinite
brightness,
the unlimited vitality, merit, quality,
awareness, and brilliance of the
Tathagata,
o Bhagavan of boundless vitality and
awareness,
it is declared that whoever takes refuge
in your name will remain protected
from all threats of fire, water, poison,
weapons, nöjins, sinpos, and so on,
except for already-ripened accumulated
tendencies.

As I prostrate to the refuge of your
name,
please grant me your protection against
all fear and suffering.

Please bestow your blessing for all auspiciousness, everything in plenty.
By the blessing of the certainty of the three buddha-kayas,
by the blessing of the truth of the immutable Dharmata,
and by the blessing of the guidance of the unfailing sangha,
may these aspirations be accomplished as they have been offered.

KÖN TSHOG SUM LA
TSHAG TSAL LO
TEJATA PENTSA DRIJA
AVABODHANI SOHA.

(This is the dharani for accomplishment
of the aspiration.)

KÖN TSHOG SUM LA
TSHAG TSAL LO
NAMO MANJUSHRIJE,
NAMA SUSHRIJE,
NAMO UTTAMA SHRIJE
SOHA.

(It is declared that if you make three
prostrations with this mantra it will
have the same value as one hundred
thousand prostrations done otherwise.)

It is best if you can make one hundred prostrations, middeling is to make as many as possible, and at least you should make seven. It is best if you never cease the regular recitation of this aspiration, middeling is to continue without interruption for a year or a month, and at least you should recite it occasionally, with your palms joined and with single pointed devotion, turning towards Amitabha and his realm Sukhavati in the West. To do so will dispel all obstacles to your life and later you will without doubt be reborn in Sukhavati, as declared in the Ödo and Zhingködo sutras and in Pema Karpo's Chime Ngadra and other works.

This aspiration was composed by the monk Raga Asya. May it cause many sentient beings to be reborn in Sukhavati.

This translation into English was made under the direction of the Ven. Saljay Rinpoche, through the guidance of Shastri Tennam, and with advices of Dana Chubb, by Jens Hansen. May sanctity increase!

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H. H. Drikung Kyabgon Chetsang



H. E. Garchen Rinpoche

By virtue of this Dharma work,
may all sentient beings be free
from suffering and attain perfect,
complete enlightenment.